The Proof for Collective Du'aa after the Fardh salaah

Question: Respected Mufti Sahib. You had stated in a previous Fatwa that just as the Sahabah ψ and pious predecessors performed salaah in Jamaa'ah, they also made du'aa collectively. When substantiation was asked, you referred to a previous Fatwa in another volume of *Fataawaa Raheemiyyah*. However, after looking at the Fatwa you referred to, I did not find substantiation for raising the hands and making du'aa in Jamaa'ah after the Fardh salaah. I would be grateful if you could state the proofs to substantiate that the Sahabah ψ and pious predecessors made du'aa in Jamaa'ah after the Fardh salaah.

Answer: The virtues of du'aa are tremendous. Allaah says:

- **"And when My bondsmen ask you about Me, verily I am close by. I answer the prayer of the caller when he calls"[1]**
- **"Your Rabb says, "Supplicate *(make du'aa)* to Me, I shall respond. Verily, those who are too proud to worship Me shall soon enter Jahannam in humiliation."[2]**
- **"Call your Rabb in humility and in secrecy.[3]**

The Ahadeeth also cite great virtues. Some of them are:

- Hadhrat Anas τ reports that Rasulullaah ρ said, "Du'aa is the essence of worship."[4]
- Hadhrat Nu'maan bin Basheer τnarrates that Rasulullaah ρ said, "Du'aa really is worship." Rasulullaah ρ then recited the verse: "**Your Rabb says, "Supplicate *(make du'aa)* to Me, I shall respond**".[5]
- Hadhrat Abu Hurayrah τ reports that Rasulullaah ρ said, "There is nothing that Allaah honours more than du'aa."[6]
- Hadhrat Salmaan τ narrates that Rasulullaah ρ said, "Verily your Rabb is bashful and benevolent and feels shy to return a person empty-handed when he raises his hands in du'aa."[7]
- Hadhrat Abdullaah bin Umar τ narrates that Rasulullaah ρ said, "The one for whom Allaah opens the doors of du'aa has had the doors of mercy opened to him."[8]
- Hadhrat Abdullaah bin Umar τ narrates that Rasulullaah ρ instructed, "Ensure that you always make du'aa, O servants of Allaah!"[9]

Amongst the etiquette of du'aa is that a person raises his hands and then wipes them over his face when he is finished. Hadhrat Maalik bin Yasaar τ

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[1] Surah Baqarah, verse 186.
[2] Surah Mu'min, verse 60.
[3] Surah A'raaf, verse 55.
[4] *Mishkaatul Masaabeeh* (Pg.194).
[5] Ahmad, Tirmidhi, Abu Dawood, Nasa'ee and Ibn Maajah, as quoted in *Mishkaatul Masaabeeh* (Pg.194).
[6] Tirmidhi, as quoted in *Mishkaatul Masaabeeh* (Pg.194).
[7] *Mishkaatul Masaabeeh* (Pg.195).
[8] *Mishkaatul Masaabeeh* (Pg.195).
[9] *Mishkaatul Masaabeeh* (Pg.195).

narrates that Rasulullaah ρ said, "When you ask from Allaah, ask with the insides of your palms and not with the backs of your hands." Another narration from Hadhrat Abdullaah bin Abbaas τ states that Rasulullaah ρ said, "When you ask from Allaah, ask with the insides of your palms and not with the backs of your hands. Then when you have finished, wipe them over our faces."[10]

Hadhrat Saa'ib bin Yazeed τ reports from his father that whenever Rasulullaah ρ made du'aa, he raised his hands and wiped them over his face when he was done.[11]

Hadhrat Umar τ reports that whenever Rasulullaah ρ raised his hands to make du'aa, he would never lower them without first wiping them over his face.[12]

Raising the hands when making du'aa is a sign of acceptance. Hadhrat Abu Hurayrah τ reports that Rasulullaah ρ said, "Whenever a person asked of Allaah with his hands stretched out to Allaah and his armpits exposed, Allaah grants it to him as long as he is not hasty." "O Rasulullaah ρ!" the Sahabah ψ enquired, "How will he be hasty?" Rasulullaah ρ replied, "When he says, 'I have asked and asked and not received anything.'"[13]

All of the above highlight the importance of du'aa and the humility expressed in stretching one's hands before Allaah is not to be found in any other method of worship. It is because of this that Rasulullaah ρ termed it the essence of worship. Anyone looking on will realise that the person making du'aa is in need and admits to the fact that Allaah is the only One worthy of worship and truly Independent.

The Ahadeeth have specified various occasions for du'aa. We shall now concern ourselves with the Ahadeeth dealing with making du'aa after salaah. It becomes apparent that du'aa after salaah holds special virtues and has been noted to be a time when du'aas are accepted. In fact, warnings have been cited for not making du'aa on this occasion. Here are some Ahadeeth encouraging du'aa after salaah:

➢ Hadhrat Mu'aadh bin Jabal τ reports that Rasulullaah ρ said to him, "O Mu'aadh! I advise you never to leave out saying after every salaah:

   أَللّٰهُمَّ أَعِنِّي عَلَى ذِكْرِكَ وَ شُكْرِكَ وَ حُسْنِ عِبادَتِكَ

   'O Allaah! Assist me to remember You, to be grateful to You and to worship You in a most beautiful manner.'"[14]

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[10] *Mishkaatul Masaabeeh* (Pg.195).
[11] *Mishkaatul Masaabeeh* (Pg.196).
[12] Tirmidhi, as quoted in *Mishkaatul Masaabeeh* (Pg.195).
[13] Tirmidhi (Vol.1 Pg.220).
[14] Ahmad, Abu Dawood and Nasa'ee, as quoted in *Bulooghul Maraam* (Pg.37).

- Hadhrat Abu Umaamah τ reports that someone once asked Rasulullaah ρ which du'aa was most readily accepted. Rasulullaah ρ replied, "The du'aa made during the last portion of the night and the du'aa made after every Fardh salaah."[15] The two Ahadeeth above make it apparent that making du'aa after the **Fardh salaah is Masnoon.**[16]

- Hadhrat Anas τ reports from Rasulullaah ρ that it becomes binding on Allaah not to return a person empty-handed if he raises his hands after every salaah and prays to Allaah saying, "O Allaah, my Ilaah, Ilaah of Ibraheem υ, Is'haaq υ, Ya'qoob υ, Jibra'eel υ, Mikaa'eel υ and Israafeel υ! I implore You to accept my plea because I am distressed, to protect me in my Deen because I am being tested, to grant me Your forgiveness because I am a sinner and to purge poverty from me because I am destitute."[17]

  Replying to a question, Allaama Abdul Hayy Lakhnowi رحمه الله quotes the above narration and states that an objection has been raised stating that the chain of this Hadith's narrators includes a person named Abdul Azeez bin Abdur Rahmaan, about whom critics have objected. However, such a Hadith is still sufficient to prove something **that is Mustahab,** as stated by Ibnul Humaam رحمه الله.

  It must also be borne in mind that despite the nature of the Hadith, this and many such Ahadeeth have been widely accepted, which affords them credibility. This fact has also been stated by one of the leaders of the Ghayr Muqallideen Moulana Thanaa'ullaah Amritsari.[18]

  WARNINGS AGAINST NOT MAKING DU'AA AFTER SALAAH

- Hadhrat Fadhl bin Abbaas τ reports that Rasulullaah ρ said, "Salaah comprises segments of two Rakaahs with the Tashahhud after every two Rakaahs together with humility and with raising the hands after them, saying, "O my Rabb! O my Rabb!" Rasulullaah ρ then rebuked those who did not do this.[19]

The author of *Kowkabud Durri*[20] writes: "This Hadith explicitly proves raising the hands when making du'aa after salaah. This is the general practice, which only ignoramuses criticise."

Several du'aas after salaah have been reported from Rasulullaah ρ. Here are some of them:

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[15] *Mishkaatul Masaabeeh* (Pg.89).
[16] *Daleelut Taalib* pg.323.
[17] *Amalul Yowm wal Layl* Pg.38.
[18] *Akhbaar Ahle Hadith* 19 april 1917.
[19] Tirmidhi (Vol.1 Pg.50).
[20] Vol.1 Pg.171

1. In a letter[21] to Hadhrat Mu'aawiya τ, Hadhrat Mughiera bin Shu’ba τ wrote that after every salaah, Rasulullaah ρ used to recite:

لا إلَهَ إلاَّ اللهُ وَحْدَهُ لا شَرِيْكَ لَهُ لَهُ الْمُلْكُ وَ لَهُ الْحَمْدُ وَ هُوَ عَلَى كُلِّ شَيْءٍ قَدِيْرٌ * اللَّهُمَّ لا مانِعَ لِما أعْطَيْتَ وَ لا مُعْطِيَ لِما مَنَعْتَ وَ لا يَنْفَعُ ذَا الْجَدِّ مِنْكَ الْجَدِّ

2. Hadhrat Ummu Salama رضي الله عنها reports[22] that after making the Salaam upon completing the Fajr salaah, Rasulullaah ρ used to make du’aa saying:

اللَّهُمَّ إنِّي أسَألُكَ عِلماً نافِعاً و رزقاً طيِّباً و عَمَلاً مُتقبَّلاً

3. Hadhrat Aa'isha رضي الله عنها narrates[23] that after completing the salaah, Rasulullaah ρ sat only as long as it took to recite:

أللَهُمَّ أنْتَ السَّلامُ وَ مِنْكِ السَّلام تَبارَكْتَ يا ذا الْجَلالِ وَ الإكْرام

4. Hadhrat Thowbaan τ reports[24] that when Rasulullaah ρ completed his salaah, he would recite “أسْتَغْفِرُ الله” thrice and then say:

أللَهُمَّ أنْتَ السَّلامُ وَ مِنْكِ السَّلام تَبارَكْتَ يا ذا الْجَلالِ وَ الإكْرام

5. Hadhrat Sa'd bin Abi Waqqaas τ reports[25] that Rasulullaah ρ used to seek Allaah’s protection after every salaah, using the words:

اللَّهُمَّ إنِّي أعوذُ بكَ مِنَ الْبُخْلِ وَ أعوذُ بكَ مِنَ الْجُبْنِ وَ أعوذُ بكَ مِن أنْ أُرَدَّ إلَى أرْذَلِ الْعُمُرِ وَ أعوذُ بكَ مِن فِتْنَةِ الدُّنْيا وَ أعوذُ بكَ مِن عَذابِ الْقَبْرِ

6. Hadhrat Ali τ reports[26] that after Rasulullaah ρ completed his salaah, he would say:

اَللَّهُمَّ اغْفِرْ لِي ما قدَّمتُ وما اخَّرتُ وما اسْرَرْتُ وما أعلَنْتُ وما أسْرَفْتُ وما أنْتَ أعلَمُ بهِ مِنِّي أنْتَ الْمُقدِّمُ و أنْتَ الْمُؤَخِّرُ لا إلَهَ إلاَّ أنْتَ

7. Hadhrat Aswad Aamiri τ reports from his father that he performed the Fajr salaah behind Rasulullaah ρ, after which Rasulullaah ρ turned around, raised his hands and made du’aa.[27]

8. When Hadhrat Abdullaah bin Zubayr τ saw a person raise his hands to make du’aa before completing the salaah, he waited for the man to complete before saying, “Rasulullaah ρ never raised his hands to make du’aa until he had completed his salaah.”[28]

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[21] Bukhaari (Vol.1 Pg.117), Abu Dawood (Vol.1 Pg.218), *Mishkaatul Masaabeeh* (Pg.88).
[22] Ahmad and Ibn Maajah, as quoted in *I’laa’us Sunan* (Vol.3 Pg.202).
[23] *Mishkaatul Masaabeeh* (Pg.88).
[24] Muslim, as quoted in *Bulooghul Maraam* pg.37.
[25] Bukhaari, as quoted in *Bulooghul Maraam* pg.37.
[26] Abu Dawood (Vol.1 Pg.219).
[27] *Imdaadul Fataawaa* (Vol.1 Pg.798) and *Nafaa’isul Marghoobah* (Pg.34).
[28] Ibn Abi Shaybah, reporting with a reliable chain of narrators, as quoted in *I’laa’us Sunan* (Vol.3 Pg.202).

All of the above make it apparent that Rasulullaah ρ made du’aa after salaah and it is not vague to any seeker of the truth that the Sahabah ψ also participated in the du’aa. How can it be that a Sheikh makes du’aa in the presence of his followers and they do not follow him? Will the students in a lesson merely look at their teacher when he raises his hands to make du’aa? How then can it be imagined that the Sahabah ψ will not join in on the du’aa made by the leader of both worlds Rasulullaah ρ? They would never deprive themselves of such tremendous blessings.

Hadhrat Anas τ reports that a villager once came to Rasulullaah ρ on a Friday and said, “O Rasulullaah ρ! The animals, family and people are being destroyed (because of the drought).” Rasulullaah ρ then raised his hands to make du’aa and the Sahabah ψ all also raised their hands in du’aa.”[29]

This Hadith makes it clear that the Sahabah ψ raised their hands in du’aa with Rasulullaah ρ, so how would they not do so when Rasulullaah ρ made du’aa after salaah? Also sufficient as proof for collective du’aa is the practice of the Sahabah ψ, the Taabi’een and all our pious predecessors after them. **Hadhrat Shah Wali’ullaah Muhaddith Dehlawi رحمه الله says about acts that have been passed on from generation to generation that they are an extremely great source for deriving law.**[30]

A person demanding further proof after all of the above is like the hopeless servant whose master had to give a list of tasks to be done. As they were travelling one day, the master’s shawl fell off and he realised it only after they had reached their destination. “The shawl fell off some while ago,” the servant informed him. “Then why did you not tell me or at least pick it up?” the master fretted. The servant then took out the list of tasks and asked, “Show me where on this list does it state that I am to inform my master when his shawl falls off?”

Just like this, the proofs are clear, yet some people demand to know precisely which Hadith proves that collective du’aa is to be made.

It suffices to know that all of the Ummah has been practising this and it has been advocated by the Muhadditheen and the Fuqahaa. **Imaam Tirmidhi رحمه الله says that the Fuqahaa are those who best understand the meanings of the Ahadeeth.**

Shah Wali’ullaah Muhaddith Dehlawi رحمه الله writes, “Most of the people who claim to be people of the Ahadeeth concern themselves only with collecting chains of narrators and determining Ahadeeth which are *Ghareeb* or *Shaadh* from many that are either *Mowdoo* or *Maqloob*. They do not concern themselves with the words of the Hadith, do not understand the meanings of the Ahadeeth and cannot derive rulings from its depths. These people condemn

[29] Bukhaari (Vol.1 Pg.140).
[30] *Izaalatul Khifaa* (Pg.85).

the jurists and claim that they oppose the Qur'aan and the Ahadeeth without realising that they can never attain the knowledge that Allaah had granted to the jurists. They are really sinful for making such statements."[31]

When people as great as the Fuqahaa have advocated this practice, can one say that they did so without proof? We shall now present some of their quotations on the matter.

Allaama Ibn Hajar Asqalaani رحمه الله writes, "The preferred opinion is that the Imaam and followers make du'aa silently unless there is a need to teach them."[32]

Kowkabud Durri (Vol.2 Pg.291) states: "It is necessary on this occasion to make a separate du'aa and the one who forsakes making du'aa after salaah needs to be disciplined since there can be no excuse for this." The marginal notes of this extract states that people ought to take advantage of the du'aa after salaah because the Ahadeeth state that it is accepted. A narration from Hadhrat Abdullaah bin Abbaas τ quotes from Rasulullaah ρ that the person who does not make du'aa after salaah is deficient. This means that when a person does not raise his hands to beg from Allaah after performing salaah, his efforts amount to nothing. This is stated in *Tanweer*. Hadhrat Hasan Basri رحمه الله has a neighbour who carried firewood on his back. Noticing that the man rushed out of the Masjid as soon as the Imaam made Salaam, Hadhrat Hasan رحمه الله asked him, "Why do you not sit for even a little while (to make du'aa)? If you have no needs for the Aakhirah, you must have some needs for this world. Sit awhile after the salaah to make du'aa for an animal to carry your load for you." This is quoted in *Khulaasa*.

It was because the practice of making du'aa after salaah was common that Hadhrat Hasan رحمه الله advised his neighbour to also make du'aa.

Hadhrat Abu Umaamah τ reports that someone once asked Rasulullaah ρ which du'aa was most readily accepted. Rasulullaah ρ replied, "The du'aa made during the last portion of the night and the du'aa made after every Fardh salaah."[33] Commenting on this narration, Hadhrat Moulana Zafar Ahmad Thanwi رحمه الله writes[34] that the Hadith makes it apparent that du'aa is to be made after the Fardh salaah. The stance of Allaama Ibn Qayyim رحمه الله is therefore incorrect that professes that it was not the practice of Rasulullaah ρ to make du'aa after salaah, facing either the Qibla or the followers[35]. This practice has been both stated and demonstrated by Rasulullaah ρ and this Hadith from Hadhrat Abu Umaamah τ encourages du'aa after the Fardh salaah. The practice of our pious predecessors is therefore not unfounded.

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[31] *Insaaf* pg.53.
[32] *Fat'hul Baari* (Vol.2 Pg.269).
[33] *Mishkaatul Masaabeeh* (Pg.89).
[34] *I'laa'us Sunan* (Vol.3 Pg.199).
[35] *Zaadul Ma'aad* (Vol.1 Pg.67).

Commenting on the above Hadith and that of Hadhrat Mu'aadh bin Jabal τ, Moulana Nawaab Siddeeq Hasan states that the two Ahadeeth make it apparent that making du’aa after the Fardh salaah is Masnoon.[36]

Fataawaa Bazzaaziyya (Vol.4 Pg.42) states: “The Imaam may make du’aa aloud when he wishes to educate the people and they should make du’aa silently. However, when they have learnt the du’aas, both the Imaam and the followers should make du’aa silently. **It will not be an act of Bid'ah if he makes du’aa aloud.”**

Imdaadul Fattaah (Pg.137) states that the Imaam and followers should make du’aa for themselves and for all the Muslims, using the comprehensive du’aas reported (in the Qur'aan and Ahadeeth). This is because of the Hadith of Hadhrat Abu Umaamah τ in which someone asked Rasulullaah ρ which du’aa was most readily accepted. Rasulullaah ρ replied, **“The du’aa made during the last portion of the night and the du’aa made after every Fardh salaah.”** This is reported by Tirmidhi and Nasa'ee. Rasulullaah ρ himsefl made du’aa after every salaah, as reported by Bukhaari in his *Taareekh Awsat*.

He also states that the hands should be raised level with the chest with the palms towards the face with humility and composure. The du’aa should then be ended by wiping the hands over the face while reciting:

سُبْحَانَ رَبِّكَ رَبِّ الْعِزَّةِ عَمَّا يَصِفُونَ *
وَسَلَامٌ عَلَى الْمُرْسَلِينَ * وَالْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ

This is based on a Hadith in Ibn Maajah in which Hadhrat Abdullaah bin Abbaas τ states that Rasulullaah ρ said, “When you ask from Allaah, ask with the insides of your palms and not with the backs of your hands. Then when you have finished, wipe them over our faces.” Hadhrat Umar τ reports that whenever Rasulullaah ρ raised his hands to make du’aa, he would never lower them without first wiping them over his face. This is reported in Tirmidhi.[37]

Hakeemul Ummah Hadhrat Moulana Ashraf Ali Thanwi رحمه الله writes: “After praising Allaah and sending salutations to Rasulullaah ρ, I wish to state that this is a summary of the booklet *Maslakus Saadaat ilaa Sabeelid Da’waat* written by Sheikh Muhammad Ali bin Sheikh Husayn a Maaliki Mufti residing in Makkah Mukarramah, which he wrote in 1321 A.H. It researches the laws of du’aa, **especially proving the fact that it is Mustahab for the Munfarid, Imaam and Muqtadi to make du’aa after salaah.** I have written this summary to silence those bold people who claim that making du’aa after salaah is an act of Bid'ah and have named the book *Istihbaabud Da’waat Aqeebud Salawaat* …” This entire booklet should be studied.[38]

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[36] *Daleelut Taalib* pg.323.
[37] *Imdaadul Fattaah* (Pg.137), commentary of *Nurul Idhaa* (Pg.85).
[38] *Imdaadul Fataawaa* (Vol.1 Pg.796).

Hadhrat Mufti Muhammad Kifaayatullaah رحمه الله states that making du'aa after salaah was a practice and Sunnah of Rasulullaah ρ. This is stated in his booklet *Nafaa'isul Marghooba fid Du'aa ba'dal Maktooba,* which is also worth studying.

The Grand Mufti of Pakistan Hadhrat Mufti Muhammad Shafee رحمه الله also states that the Imaam and Muqtadis ought to make du'aa silently.[39]

The book *Miftaahul Jannah*[40] states that the Imaam may turn to the right or left after completing the salaah and make any du'aa. The best is to recite Aayatul Kursi once and to then raise the hands level with the ears, exposing the armpits and reciting:

رَبَّنَا لاَ تُزِغْ قُلُوبَنَا بَعْدَ إِذْ هَدَيْتَنَا وَهَبْ لَنَا مِن لَّدُنكَ رَحْمَةً إِنَّكَ أَنتَ الْوَهَّابُ

Behisti Gohar (Pg.36) also states that the Imaam and Muqtadis ought to raise their hands after salaah. The Muqtadis may make their own du'aas or they may say Aameen to the du'aa of the Imaam. It also explains that the du'aa should not be long after salaahs that are followed by Sunnah and Nafl salaahs such as Zuhr, Maghrib and Isha. As for those not followed by Sunnah and Nafl salaahs, the du'aa may be as long as one pleases and the Imaam may turn to the right or left to face the people when making du'aa as long as he does not face a person still performing salaah. The marginal notes quote this from *Fataawaa Aalamgeeri*.

Hadhrat Moulana Yusuf Ludhyanwi رحمه الله makes a wonderful remark when he states that the du'aa after a collective Ibaadah needs to be collective and the du'aa after an individual Ibaadah needs to be individual.[41]

All of the above prove that by the grace of Allaah, the Fatwa stated in *Fataawaa Raheemiyyah* conforms with the Ahadeeth, Fiqh and the practice of our pious predecessors. And Allaah knows best what is most correct.

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[39] *Ahkaame Du'aa* pg. 11.
[40] Pg. 68.
[41] *Ikhtilaafe Ummah* pg.118.